

# SPIRITUAL

# TELEGRAPH

## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 207.

### The Principles of Nature.

#### THE SPIRITUALIST'S FAITH.

The Christian delights to trace, through the maze of past events, the gradual inception and increase of his religious belief; but the Harmonial philosopher glows with generous enthusiasm as he sees along the pathway of the race, creed after creed, like our rocks and mountains, crumbling to form a soil in which the flowers of this latest and most beautiful of all religious growths may take root and spring up to enduring life. The progressionist believes that, together with the improvement of the human race, there has been a corresponding improvement in the conceptions of man's relations to his Maker, and greater preponderance of the divine attributes of mind over the mere animal instincts; while his analogical reasoning points to a future when the realities of another life will be so generally entertained that men will endeavor to fit themselves for it while yet upon earth.

It is seemingly useless to argue that it is beneficial to have some faith; no true philosopher can doubt this, and if this be so, he must admit that the more reasonable and exalted that faith, the better will it be for us. To entertain a faith implies the existence of such a thing as a conscience. The more pure and active the faith, so much the more delicate must the conscience be; and, of course, the more urgent the appeals of conscience, the greater probabilities of our being truly good. Admit that it is of any benefit to have a faith, a sense of responsibility, a controlling conscience, and we are compelled to admit the rest; for the purer the faith, the stronger are our affinities for what is pure. What is man without a faith? A poor, weak creature, ready to alternate to either extreme to which appetite or impulse goads him; a being without a purpose, having relations to a mere span of time, that, like a trail spider-web woven from different points of a circle, stretches from his birth to his death, preceded and succeeded by an immensity of years that swallow up computation. No God for him, no soul to live forever! The fires of his intellect, burn them ever so brightly in life, are quenched by the waters of the dark river, and his sun sets in eternal night.

Do we need proof of the excellence of having a faith, and the increased refinement attained by nations under enlarged conceptions of the nature of the soul? Let us contrast our own nation with those tribes who have no idea of a God or of an immortality, such as those at the Bay of Soldanaria, in parts of Brazil, in Boranay, and in the Caribbee Islands. Do we not find them steeped in barbarism, low and degraded in the scale of human being? Going up higher and higher, step by step, we find a constantly increasing freedom of the individual, greater equity in the laws, more peaceful pursuits and less passionate strife as we approach those faiths which are based upon the spiritual parts of man's intellect. Mohammedanism was based upon the gratification of lust; it appealed to love of pleasure, avarice, and thirst for dominion, and its votaries carried sword and fire to burn out and destroy other faiths, and introduced their own. But our own glorious belief, appealing to the very noblest faculties, manifests its presence in an individual by reasoning, hopefulness, mirth, benevolence, spirituality, reverence and universal tolerance. As it concedes to every man the right to follow his conscientious promptings, and calls for the exercise of these higher faculties, it needs no proselyting armies to devastate countries for its sake. Having no holy sepulcher, except in the kingdom within us, it needs no crusaders to bind on the sword of the carnal man to carve a path for its devotees to travel on to a religious shrine. It strikes no blows, but wards them off, and shows the nobility of its nature by its kindly tolerance for the feelings of others, as Christ struck not back when he was spit upon and reviled, but conquered by the spirit of love. See the contrast between the two; how wide the difference between Mohammedanism and Spiritualism, and how infinitely greater still if we go to Fetishism and Idolatry! Progression! progression is the eternal law of our existence; from lowest to highest, from bad to good, from small to great, its ceaseless, silent and irresistible march bears us on, upward onward, to something more perfect, more Divine!

We see it in its mightiness when we seek for knowledge among the rocks of the earth's surface, as we trace the finely divided and perfected soil of to-day back to primeval chaos; we see it in its loveliness when we plant the violet and watch its gradual development into buds and fragrant flowers; and we see it in its still higher and more interesting manifestations when we leave more mineral and vegetable forms, and follow its dazzling course through the realm of Mind! Nations dying to give birth to more intellectual nations; governments and just laws succeeding to barbarism and misrule; houses replacing huts, steam and electricity supplanting the paddled canoe and the foot messenger; and, more glorious far, the spirit being more rapidly developed, and sooner fitted for its immortal home.

We can see that as this inward being became more and more freed from the trammels of savagery, it strove to solve the problem of its nature. Recognizing the probable existence of a power in the universe superior to itself, it worshiped the howling hurricane, the blazing sun, the wide hoarse ocean, the lightning as it wildly leaped from its lair in one black cloud to the bosom of another, the crashing and rumbling thunder, all these at times; nay, less reasonably still, even stones, and blocks of wood hewn into hideous shapes by the hand of man. But the great conception was that when, on being warmed into more activity of thought, it originated the idea that God is Spirit, and

not mere matter. Looking at this wonderful truth through its imperfect senses, which like clouded windows serve but to distort the images beyond, it sees this great Spirit the gigantic duplicate of itself. In size, form, color, and idiosyncrasies, is the individual magnified. Is the nation warlike? its God is a Mars or Jupiter. Is it avaricious? it worships a golden calf, or the possessor of a city with diamond walls and gates of precious gems; the temples are made of silver, and the very streets paved with gold. Is it sensual? it creates a paradise of Utopia, and passes an eternity in the very exquisiteness of refined bestiality. Is it revengeful and marauding? its Deity is shrouded about by the horrid sulphurous fumes from a burning lake, his hands armed with thunderbolts, and his malicious face lighted up by vivid lightnings. Is it peaceful and spiritually minded? then is it God a God of Love—then does God whisper to the soul in every evening breeze, flash in every sparkling sunbeam, live in every shivering leaf, call in the white splendor of each leaping cataract, and shine with ineffable glory in each traveling planet! Then does there go forth a great network of brotherly love that binds that nation to every other on the earth, and stretches even to the great Father of all, the great Spirit of creation.

We can always determine from the conceptions of Deity in a nation what its true character is. The Deity will be more dignified and really spiritual in proportion as the nation is intellectually developed. The more a rational idea can be presented for examination the greater agitation of thought will there be, and consequent tendency to improvement. Hence if we can show a nobler ideal than the revengeful and warlike gods of the ancients, we cultivate the higher faculties of the mind at the expense of the baser ones, and thus gradually elevate the standard of spiritual development. Now we assume that a man's conception of God will be nobler as his own character is noble, and that if one is degraded in intellect or morals, by giving him an idea of a pure spiritual faith to aspire to, we shall elevate him from his debasement. If we foster in him a sensitive conscience, we shield him from much harm, and prepare him to be a good citizen. We claim that the beautiful faith of the Spiritualist appeals to every noble faculty of man's nature; that, received in its purity into a mind, it will infallibly bring peace and joy to that mind. It cultivates the sentiment of love, both to God and to man; it fosters a true manhood; it makes demonstrably certain the fact of immortality; it extinguishes all forms of tyrannical governments, and thus is most democratic in its tendencies; it reconciles opposing factions, uniting North and South in common interests and a common destiny; it sweeps away all false religious organizations, retaining only what is true; it drives the money-changers from the temple, and tears the golden calf from its present shrine in too many fashionable Christian churches; and it purifies the soul from avarice—that insidious cancer of the mind that eats it away through the avenues of spiritual life, and makes the comely exterior hide a mass of rotteness.

Its bearings upon the education of our children are most important. If, whilst their tender minds are being molded by our parental teachings, we can inculcate this idea of the communion of immortal spirits; showing at the same time the inevitable reward or punishment which will pursue them in the other world as they have previously cultivated good or bad propensities, we familiarize them with the great fact of their own immortality, and give them every incentive to lead an upright life. We cause their minds to assume a reflective cast, and make them ponder deeply on religious things. This effect is but seldom accomplished by the ordinary religious teachings.

Immortality is inculcated simply on authority; the child's mind is not developed sufficiently to see the consequentness of a train of reasoning, and the forced attendance upon church ceremonies causes them to long earnestly for an age of self-guidance when they can give free range to their impulses and live more in the enjoyment of the pleasant things of life. I venture to assert that undue religious training has made more skeptics and vicious men than all the works of Paine, Volney, or Rousseau. There is a spirit of opposition in human nature that revenges itself for forced compliance to customs, by extreme indulgence of the opposite habits whenever the restraint be removed. Now it is extremely desirable that children should have a religious bias; if we destroy the sensitiveness of their consciences we remove every shield from vice, and oil the way towards Ruin. The experience of those families where the Spiritualist faith has been instilled into the minds of children, shows plainly that children can be attracted to a contemplation of religious matters, and incentives can be given them to be virtuous and obedient other than the fear of present and future punishment. Hope and Fear sometimes procure the same result—obedience—and our moral philosophers are still contending as to which is the most efficacious. Whatever the result obtained may be, there can be no question but that Hope is elevating, and Fear depressing to the mind, and if no other argument were ready in favor of the former this one would be potent. Apply this to Spiritualism, which cultivates Hope and Conscience, and to Orthodox Christian teaching, which appeals to fear of retribution and to conscience, and our sympathies must be enlisted on the side of the former. Certainly our children can be governed easier if the destructive, combative, and other violent propensities are soothed.

Another argument in favor of our Faith we find in the discoveries of Phrenology. Gall, or Buchanan, tell us that all intellectual manifestations are produced by organs of the brain; that these organs are grouped together in families, as it were, the

higher faculties lying in the frontal and superior portions of the encephalon, and the baser ones lower down and even as far as the cerebellum. Those which take cognizance of Deity, the probability of a spiritual existence beyond this life, and of a pure moral code, are situated at the summit of the brain, overlapping all others. By the shape of the head and development of the face, the phrenologist decides that one man is moral, another vicious; this one intellectual, that idiotic. Now, for a person to be a true Spiritualist it is necessary that his brain should be developed in the intellectual and moral regions, and small in the animal; this is one of the most powerful recommendations that could be offered for any sage, and it shows the superiority of our own over that of the savage, which is accompanied by a large development of the back brain—the very stronghold of every revengeful and murderous propensity.

The faith of a true Spiritualist is not an amiable tissue of spider-web morality that serves to catch a few pretty flying fairies for the mind to feed upon, easily swept away by the broom of reason. It does not consist in dreamy speculations that amount to nothing of practical utility; nor a listless reverie that numbs the pulses of action, and waits to be watered by showers of light from some pitying Spirit friends. It is not a morality that shrinks, like a snail into its shell, whenever a good bargain taints the breeze from afar off. No, it is an abiding, sturdy morality that enables its possessor to say to each diabolical temptation, "Get thee behind me; that makes him quick to hear the cry of suffering; that causes his grateful heart to live in constant accordance with his God; that makes him realize the dignity of his mission and educate his soul here for the life hereafter. It is a solid man to whom the mirror shows a true mirror testes in sores and flaults in dirty rags; it drops the penny into the trembling hand of the beggar on the side-walk, and whispers the kind word into his ear. It picks up from the gutter, or from the muddy floor of the horse-shed, the bloated form of the beastly sow, holds that shaking hand while it signs the pledge, washes and clothes the drunkard, awakens him in the voice of his half-maddened soul, and tells him to be once more a true man. It sits by the side of the lone widow on the cliff by the sea-shore, as she wails and looks through her tears over the black sea for one who to her is dead, but whose watery grave-bed has been exchanged for the illuminated garments of the Spirit-land. It goes out amongst humanity in its various forms, living example of its own glorious principles. In its presence war and murder cease to scowl and glare with fiend-looks upon fresh victims; contentions become hushed, as were the angry waves of the sea of Galilee before the lovely presence of Jesus; frowns give place to smiles, and sorrow becomes joy once more.

The Spiritualist's faith is the most dignified of all faiths, for it in nowise tolerates those faculties which cause a man to lose his self-respect. In its borders it has no place for revenge, jealousy, bickerings, malice, war or theft; on the contrary, where it is formed there will be found an upright, dignified, conscientious, happy and intellectual mind; there will be a good father, wife mother, daughter, brother; there will be happy faces and a cheerful home.

But here arises a difficulty. Half-way thinkers seeing the benefit accruing from the cultivation of the spiritual faculties, unwisely force them into unnatural growths, and entirely neglect the lower ones which give proper stamina to the mind and body. The consequences attendant upon such proceeding have ever been most disastrous. The moral nerves become so painfully acute that a contact with this apparently wicked world causes their possessor to shiver with intense pain. Unable to assimilate with those around him, the individual loses all opportunity to benefit them by precept or example, by hiding himself away in some cave or cloistered abbey, and there, freed from the sources of his moral pain, lingers out a hypochondriac sort of existence, and passes prematurely to the Spirit-world. This morality is not true moral excellence; it degenerates into sickly sentimentality, and gives pain not only to oneself but to every person around.

Here, then, we have two extremes—the sensualist and sentimental. It is absolutely necessary that both should exist; for we see that nowhere in nature is there an extreme without a compensating opposite. Thus is it that equilibrium is maintained. What we should strive and pray for is, the medium condition between the two. As we are compelled to sojourn in this world and educate our spirits for a future life, let us adapt ourselves in each world to that world—be so far material as to avoid this moral disease, and so far spiritual that our actions shall tend to our advancement and elevation of character. An extreme and continued activity of ideality and spirituality is as truly a disease of the mind as the excessive culture of the malignant propensities of hatred and revenge. In a breathing, active world, where there are huge rocks to be blasted, great trees to be fell, oceans to navigate, fields to plow, and machines to be invented, we must exercise other faculties than marvellousness and spirituality. Disquisitions upon ethics are all well enough in the proper place and at the proper time; but when beef and mutton are to be purchased for dinner, we would wait with royal appetites if we trusted for the organ of ideality to devise the ways and means to procure them. It seems to me that a man is not less a true harmonic philosopher because he realizes that he has a wife and child dependent upon his labor for support, and lays aside dreamy speculation long enough to stir himself like a man, and chop enough wood to pay for the

witness from the interior, more than once, the beautiful operation of a Spirit influencing a medium. Let me describe it: The medium sits in a passive and silent state. Suddenly a brilliant beam of light descends upon him from above, and blends its golden rays with the magnetic irradiations which flow from his own organism. If you follow up this beam of light, which rises above the medium, you will discover that it is thrown out by the Spirit operator above, and you will also perceive that this golden stream of light is but a projection of the Spirit operator's magnetic sphere, and as it reaches him is lost in the halo of light which mantles his immortal form. Now let me ask you if this is not in perfect harmony with the theory advanced in the previous article? Are not the blended spheres of the Spirit and the medium made one?—thus establishing a link between two worlds, bringing their minds into rapport, and making it possible for them to communicate with each other. The assertion is made, with confidence, that no person, who has been allowed to see from the interior the beautiful process of a Spirit controlling a medium, will give any different description of it from that above, or for one moment doubt the correctness of the explanation given of the phenomenon. (See "Present Age and Inner Life," pp. 64, 198, with plates.)

The theory of the writer respecting mental telegraphing is in perfect harmony with the testimony of all clairvoyants. It is also in harmony with all the known facts of spiritual intercourse. It affords an adequate explanation of the phenomena, and until those who oppose this theory offer a better one, the writer will continue to affirm its truth. That Spirits yet in the form have in a less degree the power to communicate by the same means that Spirits in the spheres employ in their magnetic communications, the writer firmly believes. Facts have taught him that belief, and many enlightened Spiritualists share it with him. That spirits yet in the form have this power, is one of the highest, most satisfactory and philosophical proofs of the ability of Spirits out of the form to communicate with us; for if the soul is immortal, all of its powers must survive with it. No one will deny that the Spirits have as much spiritual power as we have, and we will admit that it is philosophical to suppose they have more. The writer wishes here, as in the former article, to fully admit that Spirits can and do carry messages from one medium to another. It is sometimes done by physical means—as by the rap, or by the aid of a Pneumagraph; but whenever it is done by mental impressions, it is done in accordance with the principles advanced in the former article.

1st. The Spirit who takes the message receives the same by a mental telegraph from him who sends it.

2d. The Spirit having received it, also delivers it by a mental telegraph to him to whom it is sent. All Spiritual communications, mundane and super-mundane, are governed by the same universal laws of mind, and depend upon the same phleophily. The writer will now appeal to facts to sustain him. Since facts have been called for, such facts as are relied upon will be from time to time given through the columns of this paper.

DETROIT, March 30, 1856.

#### SPIRITUAL DYNAMICS.

BY R. H. BROWN.

The present article is in continuation and conclusion of the one published in the TELEGRAPH of the 29th ult. It is the intention of the writer to speak more particularly, in this article, of mental telegraphing, as it is employed by Spirits out of the form to convey messages to those yet in the form. The former article was devoted mainly to the consideration of mental telegraphing, as it is manifested upon earth between those who yet remain in the form. In this article, we will attempt to show that the same laws that regulate mundane spiritual communications, also govern super-mundane spiritual intercourse. That Spirits daily impress their thoughts and wishes upon the minds of those yet in the form, is admitted by all Spiritualists. It is my intention herein to show that the process used for that purpose is the same as that explained in my former article. We are told, again and again, that the Spirits who control media are seldom personally present at the time. A. J. Davis, who is just as good authority as any mere man who is not infallible can be, says that Spirits convey impressions to us from a distance of thirty and even sixty miles. (See "Present Age and Inner Life," and "Philosophy of Spiritual Intercourse.")

Now let me ask those who do not accept the theory advanced in my article of the 29th ult., if they can tell by what means Spirits are able to impress thoughts by their volition, upon the mind of a person yet in the form, from a distance of sixty miles? If it is not done by the means explained in my article, pray tell us how it is done? There must be something which connects the Spirit with the medium, and which flows between them over the intervening space. All admit that the Spirits "throw an influence" which reaches the medium and causes him to think what the Spirits will him to think. All admit that this "influence thrown" upon the medium is a magnetic influence. This is in perfect agreement with the theory advanced by the writer. Even the every-day language used by Spiritualists, when speaking of the manifestations, is in harmony with the views expressed in my former article. This influence, which is projected or thrown upon the medium, is no more nor less than the magnetic sphere of the controlling Spirit, which darts downward in obedience to his desire and volition, and blends with the sphere of the medium with which it is in affinity—thus establishing a mental telegraph, in the manner fully explained in the former article. It is a well-known fact that Spirits must be in affinity with the media they control, in order to manifest themselves in a satisfactory manner. The reason of this is plain and simple, if the writer's theory is true; otherwise it can not be explained. The writer would explain this fact in accordance with his views, by saying that the sphere of the Spirit and that of the medium, not being in magnetic affinity, can not blend; they are mutually repellent, and can not flow "en rapport." Thus the only link of intercommunication is cut off. To use the language of the telegraph reports, "the wires are down," and no messages can be sent through. It has been the great pleasure of the writer to

#### DIVINITY IN MAN.

God as a principle is in all things. This highest manifestation is in man—man in the flesh and man in the ascending gradations of angelized being. The loftiest archangel is the brightest unfolding of the Deistic principle. God being immanent in all things, as a principle he is omnipresent, and, being omnipresent, he is as perfect in degree in an atom as in the starry worlds which revolve in the infinitude of space. He is in all things, above all things, and through all things—ever marking, ever evolving some new manifestation in the transforming processes of his power. All nature is an outgrowth from the reproductive energies of his nature, and his spirit is interposed through the whole, forming an endless chain of linked dependencies, from the lowest form of animate life to the culmination of his glory in the highest intelligence in the universe. If God is omnipresent, there can be no place or condition throughout the vast realm of his power where he is not. This being a fundamental fact, he must be in man, in all of his essences, in a finite degree. His nature being pure, man partakes of that purity to a greater or less degree, according to his capacity to receive and distribute to others the divinity within. With these premises, we have the basis for all after-reasoning on man's relations to his God, to his fellow, and his destiny. We have the ground-work for the solution of all social problems, and for the construction of those forms of government best adapted to the growth and unfolding of his nature—both physically and morally—showing that that construction is the best which interposes the least barrier to the development of that nature inherited from a common parent. It is by the realization of the fact that man has a common origin, that we realize the fact that all men are "created equal," and that all men are brothers in the humanitarian sense of that term. One God—One Brotherhood—is the axiomatic truth underlying the whole fabric of human society; and as men come to feel this great truth, the more they will sympathize with each other, and the less they will be disposed to quarrel and mar each other's happiness.

The recognition of a great fact—the fact that man is born of God, and inherits from a common Father attributes co-existent and co-eternal with himself, is the only basis of human action in whatever condition or relation of life. God is the Universal Father, and Man is the Universal Brother, made so by a common parentage and a common destiny. Those attributes and forms,

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

*"Let every man be fully persuaded in his own mind."*

NEW YORK, SATURDAY, APRIL 19, 1856.

## THE GOSPEL OF BEAUTY.

which all possess, are capable of an infinite expansion under a law which is inherent in all things, and which is a principle of the Deity himself—the law of *Eternal Progression*. *God in man* is the ever acting cause of all thought and action. This divinity stamps his nature God-like, and he can walk forth in the open day, and commune with the Father in the spirit of grass, in the corolla of the flower, in the waving harvest, in the sighing winds, in the tempest roar, in the broad expanse of stars, and, on the wings of thought, soar in his aspirations to the Infinite, and through its vast profound explore the hidden mines of thought which lie buried there.

It is in the perversion of the God-like, or Divinity, in man that all our errors and wrongs are committed. Instead of letting the native elements of the soul seek their own, and feed on the food prepared by a common Father for his children, we cramp the free-born thought and crush out the hopes of humanity. Instead of unfettering the mind, we strive to bind the bands tighter with our superstitions and falsehoods. We mock God with the cloak of hypocrisy, and then appeal to the precedents of the past for the palliation of the wrong. Man needs no restrictions. If let alone his nature, like water, will seek its level, and the same harmony and equilibrium which we see in external nature will pervade the whole, with one common bond of union—that bond the bond of Brotherly Love. The fraternization of the race, therefore, should be the object of the philanthropists of this age. Until this is done—until man comes to recognize the brotherhood of his kind—until a unity interlinking a diversity is formed, we have but little to expect from the one-idealism extant. Nothing short of one interest, one life, one eternal cementing of mutual ties, can satisfy the longings of the human heart. Its pulse-beats are for a common sympathy, not only here, but throughout the infinite spheres of an eternal life. This sympathy flows on, and flows ever from the Eternal Heart down through all. Its source is one—its overflowings many. Through the voiceless echoes of the past come the death-groans of a dying humanity. Its requiem is borne on every passing breeze, and we hear its death-rattle in every stilled thought seeking utterance. Its resurrection is approaching, however. Already is there a shaking among the dry bones of ancient superstition and wrong. When the sun of truth will bathe a world of darkness in its glorious light, then will the *Divine Era* be inaugurated, then will God stand enthroned in majesty in his creature—*Man*.

NASHVILLE, April 2, 1856.

DOCTOR JAMES D. ROBINSON.

The above name was as nearly unknown to your readers as he was to the majority of our own citizens; but my desire is (for future purposes) to make it more generally known, at least, to the latter.

He was a Canadian by birth, and some years ago went to Mexico as surgeon in one of the Illinois regiments, and acquitted himself with great success in that capacity.

About one year ago I made his acquaintance whilst practicing medicine in this city; and having made it held on to it, for he was one of those men the more you saw of him the better you loved him, and could not help it.

He had studied Swedenborg and Davis, and could point out the truths or errors of either clearer than any man I ever read or heard.

Nominally an alchymist, he had no particular system, but took as all great minds ever do, "truth wherever found." He possessed the rare faculty of demonstrating any point in philosophy by mathematical symbols, and all his problems were founded on the axiom "that two parallel lines never meet." From him I learned what Swedenborg meant by his "discrete degrees," much clearer than any of his exponents have ever made it.

He was engaged in preparing a work on his theory of "Molecular Attraction and Affinity," and it is the sincere regret of his friends that did not remain here long enough to finish it. It would have created a profound sensation throughout the civilized world.

The Doctor was united to a lady whom he idolized some eight weeks ago, and on the 10th of March, about six weeks after his marriage, he left the house to procure a carriage with which to go shopping with his wife for their contemplated removal to Belleville, Ill. When in the carriage he was taken with collapse of the heart, and spoke no more in the body; and in this condition his wife found him when she opened the door. What a change for her!

As he has promised me several communications respecting life in the spheres, I can promise your readers that from what I know of his mental capacity, we will have something better than the average range of such revelations. They will be received by *raps*, and not so likely (if at all) to be influenced by the mind of the medium through whom they come. He made his first attempt last night (the 26th), and gave me a full account of his feelings during the *change*. It is too long to copy entire, and would not interest the general reader; but as bearing further testimony on a point which has interested me much, I will extract that part referring to it.

From the best light that I have been able to obtain from the Spiritual world I have learned that it is a "misfortune to die by violence," that in a supposed case, should I be killed to-day by violence, and had I not been assaulted I would naturally have lived here ten years longer; that my spirit would be obliged to remain in what is called the "Swedenborg (Davis) Intermediate: Swedenborg's Probation"; that until ten years before I became a fully organized spirit with a body, I should be, to all intents and purposes, an individualized spirit, could rap, write, etc., but yet not able to take that position in the spheres that my advancement entitled me to, until the said ten years had elapsed, and that until that time I would be more attracted to earth, than to the spiritual world.

In other words, that we are placed here for a *purpose* by the Divine law, and that no act of mine or another's can violate that law; the purpose must be fulfilled.

His testimony is, "I had a dull consciousness. I knew what was done to recover me; yet I seemed to want to sleep without the power to tell you what I wanted."

"I felt as if I was under the influence of a powerful opiate, and remained in this condition until the third morning, when I became sensible of my father's presence and of other Spirit friends.

"I also became aware of the fact that my body held my spirit bound to it no longer; but I knew, too, that my birth was premature—that had I not have excited my brain to an unusual degree that morning, I should not have left the earth until this afternoon"—that is, that he would have died naturally sixteen days later than he did by the excitement.

I have some more on the subject of "Swedenborg's Hells," but this article is too long already.

Our circle meets weekly, and I will preserve his communications, and will furnish your readers from time to time with those I think worth it.

St. Louis, March 27, 1856.

A. MULTEMBERG.

ELIAS HICKS ON "NEW OPENINGS."

At a friend's house, a few days since, while casually looking over a book containing writings of Elias Hicks, known as a faithful member of the Society of Friends, and one who contended zealously and faithfully for the truth, I found the annexed letter, which I trust may tend to remove the veil of superstition and tradition with which not a few of the members of the Society of Friends are blinded. It certainly will be received by many as a liberal and untrammeled promulgation of truth. *\*\**

ELIAS HICKS TO WILLIAM POOLE.

JERICHO, L. I., 12th Mo. 7, 1823.

Could I pen down something that might be useful to the present and succeeding generations, and then be obliterated, it might not be amiss. But as I am looking forward in the faith that greater and brighter things will be opened to a succeeding generation than (I am persuaded) the people of this generation will bear, this makes me unwilling to leave anything of my experience that might tend to hinder the reception of those new and advanced revelations. For thou seest clearly, I trust, that the writings called scriptures, and those of our primitive Friends, are the strongest bulwarks made use of by the carnally minded to put to silence new openings of truth on the minds of the faithful in the present day.

BEAUTIFUL IMAGE.—A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote—"It is the sweetest which flowers yield when trampled upon."

## Close of the Volume.

Our next week's issue will close the Fourth Volume of the TELEGRAPH. Those whose term of subscription will then have expired, and who intend to favor us with a continuance of their patronage, are reminded of the necessity of signifying the same, which we hope they will do without delay. Now is a favorable time to commence new subscriptions, and we hope by the exertions of our friends to begin our Fifth Vol. with an increased list.

## THE EDITOR'S LECTURES IN WATERVILLE.

We copy from a late number of the *Eastern Mail*, published at Waterville, Me., the subjoined report of the introductory lecture of our course, recently delivered in that place. It is a very fair synopsis, and its appearance in that journal, with the impartial editorial remarks which preceded and accompanied its publication, plainly indicate the Editor's liberality, and the independent position of his paper:

On the first evening the Lecturer commenced by exhibiting the relations of Matter and Mind, in which the necessary connection between the physical elements and the spiritual forces of the Universe was illustrated by a general reference to many natural phenomena. The Speaker said the old philosophies taught that *inertia* was a property of matter, and insisted that if this be true, it follows that matter can never exhibit any of the phenomena of motion, except be acted upon by mind or spirit. The whole natural Universe, with all its mysterious processes and splendid creations, was therefore to be regarded as a stupendous *Spiritual Manifestation*. Every specific form in the natural world is a revelation of some intelligent design and of a wise adaptation of means to ends. By this course of reasoning, the natural theologian is irresistibly led to the conclusion that all things do proceed from the same intelligent First Cause—from God. The speaker significantly intimated that it was not a little strange that those teachers who have argued thus from all the forms and processes of Nature, to establish faith in the Divine existence, should now insist that phenomena which are the clearest and most direct expressions of mind—exhibiting all the human faculties and affections—should be referred to blind and unintelligent causes. Yet these teachers were accustomed to refer innumerable facts, which display a mysterious and wonderful intelligence, to Electricity, Magnetism, Od Force, and other real or imaginary natural agents, every one of which is as destitute of a single attribute of mind as common air.

Having illustrated the idea that the whole economy of the outward Universe is one vast, complicated, and sublime spiritual manifestation, through material substances and physical forms, and that every object in Nature points the inquiring mind to the great realms of the Unknown—the sphere of invisible and spiritual realities—Mr. Brittan proceeded to discuss the powers of the human mind. Certain modern philosophers insist that traces of all the sixty-four simple substances in Nature are to be found in the human body, which is a miniature representation of the natural Universe, while theologians declare that the spirit is a finite representation of the infinite Mind, whose awful image is indelibly stamped on the whole intelligent creation. It was observed that the mind governs the body, and that this fact is illustrated by all voluntary motion. If the body is composed of all natural substances, and yet subject to the mind, it follows that one of the integral powers of the human spirit consists in its ability to control all the elements of matter, and this spiritual power can never be lost if the soul be immortal. To show that this power of mind over matter is not restricted in its exercise to the individual's own body, the Speaker referred to the phenomena depending on Animal Magnetism, and the psychological laws, citing many curious facts from the records of his own experiments and the common experience of mankind; all of which served to illustrate his fundamental idea, that the power of the individual mind over material elements and physical conditions is not limited to its own organization, but extends, in a greater or less degree according to physical and mental states, to all similar forms in being.

The Lecturer next proceeded to enforce the idea that this constitutional power of the spirit over the material forms and substances of the external world can not be effected by the decomposition of the body. The attributes of the deathless constitution—the spirit—can never be destroyed or impaired by the body which dies. The soul survives all material shocks, and not one of its faculties is ever buried or lost beneath the ruins of its earthly dwelling. Hence, after the soul's separation from its corporeal relations, it may, under suitable conditions, temporarily resume its relations to the external world, and reproduce any phenomenal exhibitions of its presence which are within the compass of its inherent powers. It may act on and through the subtle elements in Nature, and by moving these put ponderable bodies in motion; it may move the air and disturb the sensational medium that pervades the auditory nerve, and thus produce the phenomena of sound. Paul refers to the "Prince of the powers of the air;" the Scriptures speak of storms being raised and subdued by spiritual agency; the ancient Greeks and other heathen nations believed that *demons*, or the Spirits of departed human beings, had power to influence the natural elements, and these ideas which were common to Christian and Pagan writers are confirmed by the mysterious manifestations of the present day.

It was urged that Spirits could, without any violation of the known laws of matter and mind, place themselves in sympathetic connection with persons in this world, and control the powers of thought and action; that, so long as this relation is preserved, the bodily and mental functions of the mortal medium may be influenced and determined by the volition of the inspiring spirit. By a course of reasoning—which is here but briefly outlined—the Speaker furnished a broad basis for the superstructure of his philosophy, and then proceeded to fortify his position, citing the accredited facts of human experience in different ages of the world. The Lecturer observed, in substance, that if his facts and philosophy did not sustain all the dogmas of the creed-men, they did, nevertheless, support all that is vital in religion. The great essential principles of inspiration, revelation and miracles (so-called) were preserved and triumphantly vindicated. Beside, he had found for their just claims an indestructible foundation of natural and spiritual law, against which Materialism may hurl its shafts in vain. Why, then, should the Church oppose Spiritualism? Infidelity shows its ugly visage at the very altar, and faith grows cold and dies in the Sanctuary. Modern science does not recognize the soul's existence, and the masculine intellect of the country stands without the pale of the Church. The fact can not be disguised that men are disposed to question all things without and within them for some clear and satisfactory evidence of their immortality. Yet thousands live and die without hope. Spiritualism comes to demonstrate to the skeptical mind the great truths of immortality and revealed religion. It is triumphantly performing its mission, and before the startling revelations of its power, as disclosed in its phenomenal manifestations, thousands are struck dumb with amazement.

Mr. Brittan referred to the spiritual powers exercised by ancient seers, prophets and apostles, and introduced well-authenticated facts to prove that persons in these days do exercise similar powers. There are modern seers, before whom the most solid substances are transparent as the luminous ether, and the natural darkness interposes no obstacle to their researches. If this mysterious power was once a divine gift, it is no less sacred now. The divine quality or attribute does not attach so much to the mere record of the exercises of this faculty as to the gift itself. Yet thousands cling to the history—to the letter which killeth—while the living demonstration of To-day—the spirit which hath power to make alive—is treated with unmusical scorn. The Speaker reasoned in a similar manner respecting other spiritual faculties and divine gifts, referring to facts recorded in the Jewish and Christian Scriptures, and others of analogous nature,

drawn from the records of modern Spiritualism. He argued, seemingly at least, in a fair and candid manner that the ancient and modern examples both depended on the same essential laws, and that any mundane agent which will suffice to account for the current phenomena will subvert the spiritual claims of the most significant facts in the Bible.

In conclusion, Mr. Brittan contrasted the theological conception of the nature of Spirits, the Spirit-world and of death with the idea which Spiritualism inculcates on these subjects. Throughout the entire lecture there was exhibited a profound respect for the principles of Christianity, and for whatever seemed to the Lecturer to be vital in religion; true, he did not entertain and cherish all the dogmas of the modern Church, and he thought it probable that the Church would not be able to accept all his ideas. He did not seek or desire a unity of *opinion*, but what was far more to be desired by the Christian and spiritual believer—THE UNITY OF THE SPIRIT.

Mr. Brittan closed his lecture, which occupied two hours in the delivery, by repeating some lines which were said to have emanated from a Spirit. They were descriptive of the transition from the mortal to the immortal life, and were full of the highest elements of poetry.

## FACTS FROM INDEPENDENT SOURCES.

The subjoined article from the *Boston Times* furnishes two additional facts illustrative of the intercourse between Spirits and men. K—w, (Mr. Kershaw, we suppose) was an imperfect medium for impressions, but so susceptible that had he been an understanding believer in Spiritualism he would have been deterred from taking passage on the doomed ship. Thus his life would have been saved, and the gentle woman's heart that is now left to bleed and perish to *break* under the weight of its woes, might to-day have been bounding with joy.

THE STEAMER PACIFIC.—REMARKABLE PRESENTMENT.—We have always been averse to feeding the popular appetite for marvelous things, especially those which may be said to have their origin in a supernal latitude, and only calculated to create a thirst for further revelations, which can never be satisfied this side of the grave. But the circumstances we are about to relate are so remarkable, and so well authenticated, that we can not avoid the temptation to give them publicity; and hoping our readers will not think that because we have gone to another world for information in regard to the missing steamer, we have given up hopes of hearing from her in this, we proceed to relate the story substantially as related to us.

Among the passengers in the "Pacific" is, or was, Mr. K—w, of this city, a gentleman who had crossed the Atlantic several times, and always left in happy spirits, and always returned in excellent health. But just before leaving on his last voyage, his spirits became suddenly and successively depressed. He could not account for the feeling; he struggled to overcome it, and his friends endeavored to rally him. But it was no use—the strange presentation of some dreadful fatality hung over him, and weighed down his energies. Yet, important business requiring his presence in Europe at a certain time, he determined to disregard the admonitions of this inward monitor, and to hazard the voyage. Before starting, however, he made his will and placed it in the hands of a friend.

Mr. K. was engaged to be married to an estimable young lady, a daughter of one of our most respectable and highly esteemed merchants, whose residence is a short distance from the city; and the wedding was to take place on Mr. K.'s return from his European voyage. The approach of this interesting event, it was naturally thought, tended to aggravate the aversion he had to again tempt the dangers of the treacherous ocean; but the cordial good wishes he had to carry with him, and the prospect of a happy return at some time or other, somewhat relieved his mind of the burthen which weighed upon it, and he made out safely, transacted his business, and wrote home breathing the kindest feeling of attachment for his dear friends, and designated the time at which he might be expected to return. Of course his arrival was looked for with much interest, especially by the lady to whom he was engaged. But how futile are human calculations! Days and weeks have elapsed since that period, and yet a cheering word from the vessel which was to bear him homeward has not been heard to relieve the now painful anxiety respecting her.

About the time Mr. K. appointed to be home, Miss ——, his betrothed, was one night startled from her sleep by the figure of Mr. K. appearing before her! The form seemed so palpable that she was for a moment bewildered. She felt conscious it could not be her intended; yet so real seemed the apparition, that she raised herself in bed and spoke to it. That moment it vanished; and Miss ——, relieved from agitation, awoke her sister, who was sleeping beside her, and related the circumstance.

But little was thought of this matter until recently, when circumstances induced a reference to the date of its happening. It proved to be February 7—the very day on which the steamer "Edinburgh" saw portions of cabin furniture, etc., which some suppose to have belonged to the "Pacific."

Is it not manifest that popular materialism—represented by a large portion of the Pulpit and the Press—by laboring to destroy the world's faith in an angelic ministry, and to steel men's souls against all spiritual influences, is *virtually digging graves and filling them with their tenants*? Materialism! thou stony-hearted and iron-visaged monster! Thou dost palpate the soul and drive men to destruction against their deepest convictions! The bridal wreath withers in thy cold hand; and the brave and beautiful quiver and expire beneath thy iron heel! Yet thou art honored guest in a thousand editorial sanctuums; the papers speak well of thee; the Bishop was present at thy baptism, and thou art assigned a high seat in the Sanctuary on all great occasions. May Heaven frown upon thee, thou soulless fiend, until thy very name shall perish and be remembered no more.

There is yet consolation for Thee, pale mourner. That mysterious visitation contains the assurance that love is immortal, and that even death can interpose no obstacle to the union of kindred souls.

## A Profound Secret.

Through a reliable channel, a circumstance has just come to our knowledge which is of so private a nature that we desire to keep it to ourselves. We have to our readers help us keep the secret. Mr. and Mrs. ——, good members of a Baptist church, residing in Water-street, this city, went out one afternoon not long since, leaving their children at home. During their absence a table took the singular notion to rock, and dance, and cut all sorts of capers, whenever a little girl, about seven or eight years old, would come near it. The children, never having witnessed anything of the kind, were somewhat frightened, and begged of their wooden companion to desist from such unseemly pranks. The table seemed somewhat pacified after this request had been made, and kept tolerably quiet until the parents of the children returned home. It then re-commenced its movements; and to the no small astonishment and alarm of the old folks, unmistakably indicated a guiding intelligence! To add to the astonishment and perplexity, distinct *rappings* were also heard, which could not be traced to any visible cause. These mysterious occurrences were afterward continued, day after day and night after night. The friends of the family, including several Church members, and the Dominic himself, were invited in to help solve the mystery; and the last we heard of the affair was that they were continuing their frequent meetings to witness these wonderful things which claim a spiritual origin. But, reader, we would not have you breathe a word about this. If it should get abroad that the good Dominic and his church members are engaged in such *diablerie*, it might seriously affect their reputation for Orthodoxy; and while you are keeping this secret, say nothing about the manner of filling the orders conveyed in such letters; and to save future embarrassment on this score our correspondents will please be particular to write the names of the towns.

## ANONYMOUS LETTERS.

We are frequently thrown into embarrassment, and put to unnecessary trouble, by receiving letters, some of which contain remittances, without any intimation of the State, county, or town in which the writer resides. Sometimes the town is mentioned but without any indication of the State, whereas it may happen that towns of the same name exist in several states. Sometimes the names of town and State are superscribed, but the author neglects to append his own name to his communication. We have now on hand a letter from Point Worthington P. O., Miss., with \$1,19 enclosed, and another from Bellevue, Mich., enclosing \$1,00, to neither of which is the writer's name subscribed. Of course we must necessarily be in the dark as to the manner of filling the orders conveyed in such letters; and to save future embarrassment on this score our correspondents will please be particular to write the names of the towns.

## VISIT FROM A SPIRIT.

The writer was one day thinking of the calm triumph and serene life of those enfranchised beings who have lived nobly on earth, and have been crowned with immortality in the Heavens, when, suddenly, a strange Spirit, answering to the name of the Lady Angela, came to the *Sanctuary* and made the following communication:

## STORY OF LADY ANGELA.

I was awakened in my berth at midnight by a heavy sound, as if our vessel with all its force had struck a solid wall of adamant. The force of the recoil shook, as it seemed, the timbers from their fastenings. To use a figure drawn from the human body, it appeared as if the cartilaginous and bony systems had been rent apart. The next sensation was as if the bow of our ship plunged headlong—then total darkness. I was not afraid even then! These words seemed whispered as if from the lips of a palpable embodied presence: "When thou passest through the waters, I am with thee."

## OPPOSED TO ORGANIZATION.

We extract, from the *Spiritual Universe* of the 12th instant, the following observations on the tendency of Spiritualism to individual freedom, and the opposite tendencies of certain believers to the bondage of theological forms and restrictive organizations. The Editor of the *Universe* never diminishes the force of what he has to say, by the excessive use of qualifying terms:

It is probably well known, by a majority of our readers, that much stress is laid, by many prominent and enlightened Spiritualists, upon the importance of providing for the religious wants of mankind; while some are endeavoring to give the new revelation a form and a character which shall be agreeable to the spiritual tastes and habits of sectarian religionists. Persons thus impressed, and thus inclined, have full liberty, and an undoubted right, to make the experiment. But, according to our present convictions, a plan like that will never succeed. It would at best be only a compromise with errors of opinion which had better be exploded, and with errors of practice which have been by far too long prevalent and fashionable. If Spiritualists have no higher object in view, than to get peaceful possession of pulpits already deserted and rendered intolerable by pride, dogmatism and intellectual stolidity, then may God have mercy on a benighted world! And mark it—should a majority of Spiritualists be seized with a fit of longing after the leeks and onions of theological Egypt, or become the *stationary* expositors of either old or new ideas, the world, in the steady march of the ages, will trample them under foot, and go on its way rejoicing. We have seen that no religious theory of the present or of the past, can answer the demands of our nature; and, as well might we attempt to harness the whirlwind, or subdue the belching of a volcano, as to chain down minds *en masse* free, to a religion based upon a gigantic falsehood, and doomed, by all the common sense in the world, to that kind of death, beyond which there is, and can be, no resurrection.

We doubt—and very seriously—whether Spiritualists can ever be subjected to anything like an external sectarian organization. Nor can we, from our humble plane of development, discover any good that can result from such an organization, admitting it to be practicable. And mark it as you will, all such plans are useful—*never* to the masses, but only to those who aspire to be the *leaders* of the masses. There is always priesthood, or some other craft at the bottom of such philanthropic undertakings. And if this grand movement is only to result in a change of masters; if one swarm of flies are to be driven away, after being gorged by the life-blood of the world, that a new swarm of blood-suckers may have a chance, then may all true friends of insulted and wronged humanity, stand aloof from it.

We are much mistaken if it be not a truth, and a truth worthy of profound consideration, that the tendency of Spiritualism is rather *individualization*. It cuts the oppressed and cheated soul loose from all unreasonable restraints, casts its self-constituted mediators out of the temple where its "prayers are wont to be made," and causes it to stand before God, angels, and men, in all its nakedness, and yet in all the dignity of its heaven-derived nature. It wants no radiator, and detests the interference of priests. What then? Does it love and serve God any less? No—but it dispenses with the services of the priests; and reading the lessons of heavenly wisdom, in the wide earth, and wider heavens, it becomes its own expositor, and under God, its own redeemer.

We say of Spiritualism, that it gives man a full confidence in God, because it confirms its eternal goodness—in Truth, because it teaches its immortality—in Immortality, because it *demonstrates* its reality as the result of the life that now is. And thus it supplies the great want of our common nature, and calls forth continued expressions of joy and gratitude, for a Providence so infinitely kind, and for gifts, graces and blessings so rich and so everlasting.

## Proposed Spiritual Association.

We have received a communication from A. M. Dignowity, M. D., of Mount Harmony, near San Antonio, Texas, giving a synopsis of the plan of a proposed spiritual settlement which he has been "directed by a high circle of Spirits" to send us for publication. The communication is somewhat lengthy, and we have room only for the following statement of its main points: A suitable piece of ground, some five hundred feet square, more or less, is proposed to be selected somewhere in that region; on the center of this a two-story octagon building is to be erected and appropriated to circles, music, dancing, lectures, a school, etc. Around this building the ground is to be neatly graded, laid out in circular forms, with macadamized carriage-roads, and planted with ornamental trees, shrubs, flowers, etc. At suitable points on this domain, dwellings are proposed to be erected, and a printing-office, work-shops, stables, etc., are proposed to be built in the corners of the square lot which are not included in the concentric circles.

Mr. Dignowity has been laboring for many years, subjecting himself to much personal sacrifice, to bring about some social condition that would be more harmonious than that which now obtains, and he seems sanguine in his hopes of success in this project directed from the spiritual world. He requests us to invite in his name "all Spiritualists who are so situated as to be able to participate in this project, to come to that locality and establish a home for themselves," etc.

We give this brief statement of the Doctor's plans without expressing any opinion in regard to their practicability, or regarding the probabilities of their success or failure.

## The Spirits in Syracuse.

The *Onondaga Standard*, published at Syracuse, N. Y., gives the following editorial account of an evening's experience with the Spirits in that city, in the presence of a medium of the name of Van Vleck:

A table, covered with a cloth, stood in the middle of the room, and on it were placed a guitar, banjo, violin, and stage-horn. The medium was seated at the table, and the company formed a circle around the room, which was a small one, and left but little space between the feet of the company and the table. The medium then requested some one present to tie his arms, and fasten him to the chair with cords. This was done by a gentleman present, who took some pains to make the knots as complicated as possible. The company were then seated, and the medium apparently thrown into a partial trance, and in a strange tone of voice directed the lights to be extinguished. The medium then made some remarks purporting to be dictated by the Spirits, informing the company that the Spirit which was to conduct the exercises was named Charles Ames, and that the developments must be taken for what they were worth. The Spirits promised nothing, and as they asked nothing for their labor the company ought not to find fault with the developments.

After a few moments' silence the Spirits (through the medium) requested to sing, for the purpose of harmonizing the circle. This request was complied with by singing several well-known camp-meeting hymns, in which most of the persons present joined.

While the company were singing, the guitar, banjo and violin were all distinctly thummed, but no tune was played, and the instruments were evidently floated rapidly about the room, and thrown violently down upon the table. This was repeated a great number of times, both the instruments being distinctly heard, and at times in different parts of the room, sometimes over the heads of the company, and again on a level with their knees. Several members of the company were struck on various parts of their body by the flying instruments, and the violence with which they were thrown upon the table seemed sufficient to shatter them into a thousand pieces.

This performance was continued for some time, and occasionally a faint phosphorescent light would be seen in various parts of the room, occasionally streaming out like chain lightning, and at other times remaining in one position for several seconds and even minutes. The light was plainly visible to all present, but yet not sufficiently distinct to illuminate other objects in the room.

This performance continued for some time, the company holding each others' hands. At length it was intimated that the cords would be untied, and in an incredibly short space of time the cord was thrown into the face of a gentleman, who was seated farthest from the medium. A light was then called for, and the instruments were examined by some persons who were astonished to find that they bore few marks of the severe usage they had undergone.

To carry religion, or rather the forms of it, into a cold, stiff morality on the Sabbath day, and cast the virtues of Christianity off like a loose mantle six days of the week, shows that religion is abused rather than used.

## A MORAL PESTILENCE.

The *Independent* makes the following very just remarks on "the moral pestilence" with which our city has of late been visited. The secular press is given to much talking about morals and the injurious influence of obscene prints on the people, especially the young; but the eagerness with which they seize on a divine's divorce-case, (which is no uncommon thing in these days) and the alluring and exciting manner of parading all the minutiae of lustful devices and places of debauchery before the people, render those journals as repulsive to a refined moral taste as the prints to which they refer. The natural inference to be drawn from their practice is, that they would as soon engage in vending such prints as any other, if it would pay as well or better in the long run. But they seem to apprehend that these cases come quite as often as they can be made profitable, perceiving as they do, that the most morbid appetite would in time become surfeited with such things. If it were not for murders, burglaries, debaucheries, and clerical infidelity, it is doubtful whether many of these papers would be sustained. Yet these papers almost rival the infidel clergy in their pretensions to a refined moral sense that is terribly shocked at such monstrous immoralities. Brethren, sing:

"This world is all a fleeting show  
For man's illusion given." C. P.

We copy from the *Independent*:

Our city is just now visited with a moral pestilence that pervades the atmosphere and penetrates every dwelling with its contagion. A trial for divorce is proceeding in our courts, which, from the position of the parties, has gained great notoriety. An Episcopal clergyman of high standing, rector of a parish in the most fashionable section of the city, sues for a divorce from his wife on the ground of her alleged infidelity. The novelty of the case secures for it an unusual attention, while the developments of the trial from day to day reveal a scandalous state of public morals, even in high life, and stimulate a prurient curiosity. The columns of several daily newspapers are largely occupied with the disgusting details of such an investigation, and thus the poison concentrated in the court-room from the pest-houses of the city, is thence diffused every morning to the private dwelling of almost every citizen.

It may be a difficult question for an editor to decide, how far the interests of justice and of sound morality require the exposure of crime through the press. But no interest can demand, and no plea can justify this parading before the eyes of the world of all the arts of low intrigue of the secrets of the brothel, the devices of adultery, the testimony of impure witnesses, and the vile jests and lustful periods of lawyers professing to be gentlemen. Some reporters seem to delight in reproducing the basest scenes of this melancholy history. In particular we are surprised at the course of one of our most respectable dailies, which is ordinarily careful of its manners and its morals. The reporter of that journal, not content even with detailing the grossest features of the trial, sets these off with captions designed to make them more prominent and to provoke the reader to mark every passage of this debasing story. We are sure that the editors of that journal, on a moment's reflection will correct the immodesty of its reporter.

We have heard of an incident that confirms our solicitude in the matter. A Christian father who has taken the utmost pains to keep the minds of his children pure even from the police reports of the daily newspapers, having a son at a rural school, he sends him the news of the day in slip out from the morning's paper, thus avoiding what would be hurtful to good morals. What then was his surprise and pain at receiving from this lad a request for all the newspapers containing a report of Rev. Mr. Cox's suit for divorce, a part of which he had seen in a copy of the *Times*, which another school-boy had received from home! Imagine a company of lads pouring over the details of this case in the newspaper!

This is but one of a thousand examples of the pernicious influence of such reports. They spread a moral pestilence over the land, and bring contagion to your door with the breath of every morning. Parents should give the greater heed lest the daily newspaper sow in the hearts of the children seeds of vice that shall hereafter yield a harvest of bitterness and woe.

**Lyric of the Golden Age.**

We extract the following editorial notice of Mr. Harris's last Book from a late number of the New York *Sunday Times*. As a testimony respecting the merits of the Poem, it is the more valuable as it comes from one who was confessedly prejudiced against its peculiar charms:

We confess to no little surprise on going carefully and candidly through this extraordinary intellectual production. It purports to be the inspiration, or perhaps we should say the dictation, through the Rev. Mr. Harris, of the Spirits of Shelley, Keats, Byron, Coleridge, Pollok, Rousseau, an East Indian Spirit denominated *India*, and a society of Spirits who inhabited, when in the flesh, some portions of Ancient Greece. Now, all this we admit, to a skeptic upon the subject of Spiritualism, seems more than slightly absurd. But however we may feel disposed to cavil, if not indulge in ridicule in the premises, a decent sense of justice compels us to say that the poems given are full of unquestionable ability; and whether Mr. Harris, or the distinguished shades alluded to, may rightfully claim their authorship, they are brilliant examples of a genius that would discredit no mind that has yet devoted itself to poetical development in the English language.

We did not peruse the previous work put forth by Mr. Harris, the "Lyric of the Morning Land." We conceived at the time the assumption of its spiritual origin to be so preposterous, that we allowed ourselves to be prejudiced against even a cursory glance at its substance and character. From the extracts that have arrested, here and there, our attention, since that period, we certainly feel that we have reason to regret the course we adopted. The poem in that volume credited to the Spirit of Poe, if not genuine, is undoubtedly the best imitation of his grace and style that we ever remember to have seen. As to "The Lyric of the Golden Age," we do not hesitate to pronounce it superior, as a whole, to anything in the way of original poetry to be met with elsewhere at the present moment; and while we know not exactly what to think in regard to the origin claimed for it, and are not prepared to admit that the portions attributed to Byron, Keats, etc., strike us as peculiarly like what we should consider emanations from such intelligence, the force, the sublimity, the exquisite imagery, the choice phraseology, visible throughout every page of the volume, command both our admiration and our respect. If we had the space, we should like to enter into an elaborate critical analysis of our reasons for arriving at the opinions we have so frankly expressed, but we have not. We can not drop the subject, however, without adding that Mr. Britton's introduction is a remarkably handsome and able piece of composition. It shows the scholar, the man of taste, and the gentleman.

**Found by Spirits.**

Mr. DEXAS HINE, of Austerlitz, Mich., writing to the *New England Spiritualist*, relates the following interesting fact which, scrutinized closely, can scarcely fail to be regarded as demonstrating the interference of an *ab extra* spiritual intelligence:

A Mr. Johnson, living a few miles from me, has become developed as a speaking medium, often under Indian influence. A few days since, he went into the woods and traversed backward and forward in almost every direction, in a black ash swamp, searching for timber—the snow being about one foot in depth, and almost as light as if newly fallen. After traversing the woods over, he went to several of the neighbors. Some day or two after, he missed from his pocket a band, calling for a deed of a certain piece of land, on which he lived. He retraced his steps to his neighbors, in search of the lost article, but gained no intelligence in regard to it. He considered it useless to retrace his steps through the woods in search of it, as a light snow had fallen in the interval; but while at the house of his father-in-law, a mile or more distant from the swamp, a thought occurred that he might possibly gain some knowledge from an invisible source, through the process of writing. But this failed him, and he felt that further search would waste of time. He stepped out of the door in order to go to his own house; but instead of going home, as he intended, an influence was thrown over him before he left the step by his faithful Indian guide, and he was marched on an Indian lop, almost on a bee-line to the black ash swamp, crossing his own tracks often, but paying no attention thereto, nor halting to take thought by the way till he was suddenly stopped. His hand was moved to brush away the newly fallen snow, and there he picked up the lost article, entirely concealed from human view; and (to use his own words) after dropping on his knees in the snow, and thanking a kind Providence, he went joyfully home.

To carry religion, or rather the forms of it, into a cold, stiff morality on the Sabbath day, and cast the virtues of Christianity off like a loose mantle six days of the week, shows that religion is abused rather than used.

## New-York Conference.

SESSION APRIL 9.

DR. WARNER called attention to the freedom sought to be established and maintained by Spiritualists. He said he wished it to be understood that these meetings belonged to no individual, sect or party, but were free for the expression of any honest thought, either for or against the subject of modern Spiritualism, whether as respects its facts or the supposed natural deductions from them.

Whereupon Mr. Roberts immediately availed himself of the opportunity to say: If we would only become *true Spiritualists*—that is, let the *petty manifestations* alone and plant ourselves on the Bible, we should soon put an end to all discord. True Spiritualists have the Bible promise of an election to the office of *Judges of the world*; and though it might be thought by the carnal mind that he had assumed the duties of the office rather prematurely, he had no fear the judgment he was passing upon us would or could be reversed; for he meant to keep himself as wise as a serpent and as harmless as a dove, by virtue of which blessed resolve he considered himself infallible. He had often seen the Devil walk in among us, disguised in different ways. Last Sunday morning he appeared in the shape of a legal functionary of high repute who let off his "fierc darts," which, falling upon the "hay, wood and stable," the "spirit of the flesh," (which, by he, seems to be Bro. Roberts' rock ahead) burst out in the afternoon in a general conflagration; all of which might be easily avoided if those who attend these meetings would but let these *manifestations*, as they are called, alone—bring a small Bible in their pockets and read it prayerfully while he expounded its meaning. This method Bro. Roberts seemed to think would act as a grand settler of all controversy.

DR. WARNER wished to explain, that all responsibility for what is said here rest upon the speaker; and as the object of these meetings has never been very clearly defined, it will, almost of necessity, at times be perverted by those who do not enter into its spirit. He advised the exercise of true Christian forbearance when it did occur. It is the small price which we pay for freedom, and we can well afford it.

At this juncture, Dr. HALLOCK made some incomprehensible statements about modern fallacies and humbugs, which he seemed to think was just possible might be found in quite a different direction from where they were piously reputed to exist in the greatest abundance; to which

Mr. TOOHEY made a lucid, though slightly rambling reply; the upshot of which appeared to be, that he (Brother Toohey) was a "spiritual fossil, and required to be translated"—that it would pay far better to translate him than to explore the, as yet fruitless field of physical manifestations. He asserted the original fact that we lived in the nineteenth century; and then proceeded to lament that Spiritualism, through the misdirection of its advocates, had done so little for the world. In his virgin zeal for the cause he had hoped it would Christianize science, but it had done little or nothing as yet in that direction. He ascribed its failure to the fact of our having no admitted science of man, by way of capital, to begin business with. We had Bible haters and minister haters, but he appeared to think there was a great dearth of philosophers among us. So after kindly imparting the information that phrenology and physiology were things to be heard of in these days, Brother Toohey concluded with an iteration of the fossiliferous character of the human race and its need of a translation. What he wished it to be translated into, he did not elucidate with a clearness commensurate with the importance of the proposed change.

Mr. PARTRIDGE recited a fact which occurred some sixteen years past, for the purpose of calling attention to a question which to him was of grave importance. A man in Brooklyn dreamed that he saw an intimate friend of his in the act of drowning, from off a vessel on Lake Erie. The vision was exceedingly vivid, containing several particulars not necessary to report, all of which were subsequently verified. The question is, Who or what produced it? Miles separated them, and yet so clearly was the scene portrayed upon his mind as to leave but little, if any, doubt of its reality prior to its literal confirmation. He was awakened out of this dream by a violent shaking of a widow-shutter, as if by the wind, though the night was perfectly calm in this vicinity. Now the mode by which this vision, with all its wonderful correctness, was produced, is the important question. The most rational solution to him was, that the Spirit-guardian of the drowning man produced a *fac simile* of the distant scene upon the mental mirror of his friend, and, having completed it, awoke him to the external consciousness of its reality. But there are other Spiritualists who would solve the problem in a different way. In their judgment, phenomena of the class to which this fact belongs may be explained with reference to laws which belong to the manifestation of spirit in the body. If this be so, we ought to know it. He had seen many arguments, but no facts to sustain it as yet. Once established, it will render obsolete a vast amount of what passes for good current spiritual evidence, and go very far, in his opinion, to vitiate the integrity of the remainder. He proposed to bring the subject before the Conference at a future meeting in a more definite form for the purpose of earnest consideration.

A gentleman, whose name the reporter did not learn, wished an explanation of a fact, which he believed was supported by the concurrent testimony of all media—that Spirits usually appear in the ordinary habitments of mortals. The explanation generally tendered, that they appear so to the better establish their identity, was not satisfactory to him, because Spirit children, whose identity was not in question, appeared to media dressed in the same manner.

Mr. POUT had a word to say, by way of explanation of the difficulty suggested for consideration by Mr. Partridge. Soon after he became a Spiritualist, he had a strong desire to see his father, who was in the Spirit-world. He thought it the more rational, inasmuch as he had been seen years before by his mother. His wish was not gratified, he asked an explanation. His father replied (through the medium) that his appearance to his mother was accidental, and wholly without consciousness or volition on his part. Subsequently his father appeared to him in a dream. This also was declared to be a mere accident, without any knowledge on the part of his spiritual father, that he was seen by him. From which he concludes, that God is much nearer to us than any of the Spirits, and uses them for his own purposes when they do not know it. This did not appear to him the subject *wholly* out of its original difficulty.

Mr. FISHBURN volunteered. But first he had somewhat to say (pursuant to a request) on the philosophy of *unity in diversity*. There is a philosophy, understanding all apparent discord and differences of opinion, which, if understood and appreciated, would make perfect unity among men without the least harm to the inevitable diversity of the human family. *Disunity* is not *inevitable*, though *diversity* be a matter of *necessity*. No two human beings are exactly alike, nor can they ever be. Yet all mankind know any thing about it until affirming that two and two make four. Notwithstanding their differences, none say two and two make five. Now if this be true in numbers, may it not be true in all things else? If a man does not know that two and two make four, there is still no necessity that he should positively differ from those who assert that two and two do make four. All that is required of him is to remain *neutral* and *passive* until he obtains further light on the subject. In this there can be no breach of harmony. The angels of heaven, notwithstanding their almost infinite diversity of intelligence, do not positively *antagonize* each other in their belief.

Mr. FISHBURN continued. But first he had somewhat to say (pursuant to a request) on the philosophy of *unity in diversity*. There is a philosophy, understanding all apparent discord and differences of opinion, which, if understood and appreciated, would make perfect unity among men without the least harm to the inevitable diversity of the human family. *Disunity* is not *inevitable*, though *diversity* be a matter of *necessity*. No two human beings are exactly alike, nor can they ever be. Yet all mankind know any thing about it until affirming that two and two make four. Notwithstanding their differences, none say two and two make five. Now if this be true in numbers, may it not be true in all things else? If a man does not know that two and two make four, there is still no necessity that he should positively differ from those who assert that two and two do make four. All that is required of him is to remain *neutral* and *passive* until he obtains further light on the subject.

I have no desire, however, to have a controversy; but my freedom to think and judge opinions of others, publicly expressed, I must maintain.

One word as to the idea of the "vegetable giving birth to the animal" being so new to him. The spirit of the quotations made by him in support of the geological theory, teaches the doctrine of the animal kingdom being developed from the vegetable, and the human from the animal, and surely this doctrine is expressly asserted in almost all the books purporting to be from Spirit sources which exhibit any degree of mind and thought sufficient to arrest our attention. Does Dr. Hare believe man was a special creature of Deity, at some period in the past, after earth teemed with vegetable life and forms? If not, how does he explain the geological theory as contained in the quotations published in his book? Consistency is a jewel of great price. If Dr. Hare's Spiritual friends teach—as other seemingly equally intelligent and moral Spirits do—the geological theory, let him catechise them some as to the basis of their opinions, as they may enable us to comprehend the law for such a "progression of life," from the lower or animal form up to the higher or human form. If the theory is true, there must be such a law.

